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WORK IN CHINA.

都歡呼倚靠我眞神的名豎起大旗

LI HUNG CHANG.

主成全你所求的使你得勝我們便

Ps. 20: 5.

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WORK IN CHINA.

This magazine will be published quarterly. It is hoped that it will prove a bond of union between the missionaries and those who by prayer and contribution uphold their work.

It has been commenced under the conviction that our friends are anxious to have full and accurate information from their workers; that everything about the Chinese people, their mode of life, the work, with its encouragements and discouragements, will interest them.

There is scarcely a day that does not furnish some incident or experience worthy of record. The details of our life and work will help our friends at home to fill up the picture and, in imagination, fancy they can see us as we go in and out among this people. The more vividly we can portray our daily life, the more fully will our friends sympathize, and the more intelligently will they pray for us and our work. Though the light may predominate in a picture, there must be a certain amount of shade; so with every missionary life, and in some the shades and shadows prevail.

In these pages all may have a chance to bring their ideas before the Churches and Missionary Societies, giving their plans and methods, joys and sorrows. Every effort will be made to secure interesting and useful matter.

Our name may also be regarded as an injunction—*work in China!* If under the influence of this exhortation any increase their contributions, we assure them the work is spreading, with constantly increasing demands upon the Missionaries for means to carry it on. Despite the liberality of our Boards and Societies, which do all they can, we are often greatly tried and perplexed to know what to do with opening and inviting fields and urgent cases.

If it come to you, dear reader, as an inspiration—work in China—with the word "go" constantly recurring to you, consider well. It may be the voice of the Master calling you into his whitening harvest fields. Are there not Christian men and women to whom the Lord has given a competency, who might come at their own expense? There is scarcely a locality where such would not be gladly welcomed to a share in the work, and find plenty to do in some one of the numerous departments. Already we have several noble examples of such labourers.

Those Churches and Sunday Schools that have willingly given fifteen or twenty dollars, or larger sums, to an object, upon the one condition that they received an annual letter, may subscribe for

Work in China and thus get many letters. Missionaries who are accustomed to resort to hectographs and other means for multiplying the copies of letters sent to Sunday Schools may instead send them to *Work in China.*

This magazine has been started in no spirit of rivalry with any other Magazine in the Church at Home or Abroad. It will be conducted with loyalty to our Churches and in the interests of our Boards and Missionary Societies; and it is hoped that Sunday Schools, Churches, Missionary Societies, and individuals will find it helpful and send in their subscriptions promptly.

Anything realized, beyond the expenses involved in publishing it, will be used in improving the magazine or in missionary work.

The subscription price is one dollar per annum, and may be forwarded in two cent postage stamps or greenbacks. The addresses of subscribers should be written very plainly. All communications may be addressed to the Presbyterian Mission Press, Shanghai, China.

THE MANDARIN'S THREE DAUGHTERS.

BY MRS. BRYSON.

In one of the principal streets of the city of Wuchang there stands a mandarin's residence, closely surrounded by the high walls which make the dwellings of Chinese gentlemen look more like prisons than homes to English eyes. If you were allowed to enter, you would see, as I have often seen, the prettily decorated courts, filled with gay stands of fragrant and beautiful flowers, the water-lily tanks, and the curious rock-work arches. Behind all the other rooms you would find the apartments of the ladies of the family.

In this home there were three young sisters, who lived under the care of several female relatives and a brother, their mother and father having died some years before.

They used to spend most of their time in working beautiful embroidery; the handsome decorations of their brother's richest robes were the work of their delicate fingers. Sometimes, when they grew weary of this constant work, they would play cards, or, what they liked better than anything else, listen to the gossip of the old women who came, they said, to sell flowers or powder, or some other trifling wares, but who were most welcome because they always had so much

news of the outside world to tell. Just lately there had been a great deal of whispering and excitement among the elder women of the family when a certain old lady, who followed the trade of a marriage-maker, made her appearance.

Of course, they would have to go away from their home one of these days. How they wished they could all go together; but they knew that could not be. They had all been betrothed years ago, and yet none of them knew anything of the families to which they would belong in the future. It was certainly strange. The eldest of the three sisters was a girl of sixteen, the youngest only thirteen. One of the old women who came round was able to read. It was very interesting to hear her, and the girls often dreamed over the stories she read them. They were all about people the like of whom they had never seen; wonderfully clever young ladies, who could not only read, but write most learned sonnets and rhymes; they met with the strangest of adventures, but nothing of the kind ever happened in their lives. They often wished that something new would occur to break up the monotony of their existence.

It came at last. One day, in answer to their puzzled inquiries, they found that arrangements for the marriage of the two elder sisters had been already made. How was it they had heard so little of the matter? they asked, in a chorus of voices. By slow degrees they discovered the truth. No wonder there would be few rejoicings when the wedding-day arrived, for circumstances had altered greatly since the day when their dead father had betrothed them as little children to the sons of two of his neighbours. The little boy who was to be the husband of the eldest girl had, soon after the betrothal, been taken seriously ill. People said that the marriage which had been arranged had in some way brought down evil influences upon him. At any rate, the lad had drooped and pined till he was now dwarfed and stunted and almost an idiot. But what about the second daughter? She, poor little girl, listened for the news of what her future was to be as in a dream. When it came, it seemed to her that her lot was as hard as that of her elder sister's. The family of her young betrothed had become much reduced in worldly circumstance. All traces of comfort and prosperity had vanished from among them; she would have to live a life of degradation and poverty.

"And what of Mei-mei's future?" they asked; for even the dark cloud which had fallen over them had not broken the tender tie of affection which bound them to the little sister who crept lovingly up to them. "Oh, she will be happy enough; the family are rich and great, and their son is a clever youth."

In the quiet of their own chamber that night, the girls, who were little more than children, wept with each other over the hard lot that lay before them. What could they do? How could they escape from it all? Perhaps their brother might have some power, and could prevent the marriages from taking place; and if not, the elder girl whispered something to her younger sister which seemed to give her comfort, and they fell asleep. Very useless was the appeal they made to their brother on the next day; he was angry that they knew so much about their future. No one could break a betrothal—they well knew that. He was as sorry as the girls themselves; they must just endure it, for it was their fate. Poor children! they had wished so much for something to happen to break up the quiet monotony of their lives, and now it had indeed come. They would get over it soon, the elder women whispered. Of course, it was very sad news just at first, but soon it would seem easier to bear; no women were very happy in this world.

Night came at last after that weary day, and if you had looked into the apartment of the three young sisters you would have been surprised to see that they were all dressing themselves in their most beautiful robes, and putting on their finest ornaments. Could they be trying to see how they would look in their grand wedding attire? Their faces looked far too grave and sad for that. The little sister, too, seemed to be entreating them to allow her to do something which they at first refused. Then the little girl cried piteously, holding them fast with her slender arms clasped around them, as if she could never bear to part with them. "It cannot be any worse than this," the elder whispered, "and at least we shall all be together." Then she gave to each of her sisters something dark and small which she held in her hand. "No one knows anything about it, no one can tell us. I wish we could know; but no one does know." That was all, and then each of the children fell asleep.

When the first rays of a lovely eastern morning shone over the silent city, they stole in through the carved window frames, where the paper panes were cracked or torn, and fell upon three young faces which lay there as white and still as if they had been carved in marble. The sunshine lit up into brighter beauty the gorgeous hues of the rich robes of silk and satin in which the girls had robed themselves for death; but they could not wake the silent sleepers, who, knowing so little of either the joys or sorrows of this life, and nothing at all about the preparation needed for the next, had thrown their lives away.

Soon the shrill cries of the hired mourners were heard resounding

through the house, mingled with the quieter weeping of those who felt what a blank was left in the household. Messengers were despatched to see if the girls were past all medical aid, and some of them were sent to call in the help of the foreign missionary. They could do wonderful things, these strange people from the West, let them come and try their skill now.

What a sad sight it was for the missionary, to stand in that room of death, and think of what might have been and what was! How they might have been taught to look at life, with all its care and trouble, as means by which our Heavenly Father would lead them onward to the Home above!—*Child Life in Chinese Homes.*

AMONG THE CHINESE.

BY REV. J. H. LAUGHLIN.

I HAVE been out from home five days on a tour among the native Christians, have visited five stations, and here are some of the conspicuous characters with which I have come in contact:—

1. *A bigamist.*—He is the landlord of the inn in which I am stopping. Married to a woman who bore him no children, he years ago, according to the custom of his countrymen, took unto himself a second wife that he might escape that curse dreaded by every Chinaman, viz., a childless old age. Happy result, three children now grace his board. He is, so far as my knowledge goes, a consistent member of the Church. Although the possessor of two wives he is allowed by our mission to retain both and still have a good standing in the Church. (There are others like him in the Church). For we believe that to require the putting away of a second wife, who was taken in ignorance, *i.e.*, before Christianity was known to either of the parties—would be to inflict a more serious injury upon the woman and her children than we have any right to inflict. At the same time we denounce bigamy and prohibit it in the sense that we allow no man to remain in the Church who takes a second wife after he has known the truth.

2. *An octogenarian.*—The mother of the landlord is eighty-three years of age. It would be not quite truthful, perhaps, to say that her "eye is not dim, nor her natural force abated," but certainly her activity is astonishing, and her mental faculties apparently in perfect repair. She is, indeed, the head of this family—not only in name,

but in fact. She knows just what guests are in the rooms, and what animals in the shed; who pays his bill cash down, who not; who borrows money from the landlord, and a lot of other things "too numerous to mention." I think she goes to church regularly, but fear her hold upon the world is a little too tight for one so far beyond the allotted three-score and ten.

3. *A litigant.*—Law-suits are among the most common and most dreaded of the missionary's difficulties. Not only are we called upon as pastors to use our influence in cases which affect the Church at large, but often when the case has nothing to do with the Church, but is simply a theft, or quarrel, or other local matter. Here is an instance. More than twelve years ago a man in pecuniary straits left home and went forth to pick up a living. The wife soon after sold herself to another man. Concerned in the sale as middle-woman, and making some money out of the transaction, was the aunt of a man who has since become a Christian and entered the Church. A few months ago the aforesaid wanderer returned to his home, only to find it broken up and his wife the property of another man. His natural inquiries soon discoverd the parties concerned in the sale. As the middle-man was a woman (excuse the bull) he caused the arrest, *a la Chinois*, of her nearest male relative, who happened to be our Christian. He was imprisoned. His son and neighbors came to me for help. Aware of the difficulty of getting at the bottom of law-suits in China, even among the Christians, I made as thorough an examination as I could before taking a step, but finally sent a message to the magistrate to the effect that the defendant had been known to me for some years, that his reputation both in and out of the Church was excellent, that I had inquired into this affair and believed him innocent, and would he (the magistrate) therefore please try the case again. My message was put in this shape because I was informed that at the examination the officer had not even scolded the man, and the probability therefore was that he himself had forgotten the case and it was the underlings who were holding the prisoner for the purpose of extortion. The magistrate, to my great astonishment, received my message with the remark, "It's not for complicity in the sale of the woman that I punish this man, but because he lied to me. He presented a written statement that his aunt had not been concerned in the transaction, when he knew, and everybody else knew, that she had."

This was the first I had heard of that statement, notwithstanding my thorough investigation, and it left nothing for me but to drop the case with the unhappy consciousness of having been "sold" myself. The man was imprisoned sixty days in a room crowded almost to

suffocation, where every man went stark naked in order to secure something like a comfortable temperature of body. He finally secured his release by payment of a large sum of money. It takes a long time to eradicate the effect of heathenish disregard for truth from a man's mind, even though he be a genuine Christian, and the man, I believe, is such.

4. *A servant of mammon.*—This is a man fifty-eight years of age, who, with his wife, older sister, and two sons entered the Church at the same time. Scarcely was he in, however, before reports began to reach our ears that it was a grievous cross to him to see his sons idle on the Sabbath. From bad to worse it has gone until now he and his sons are all about ready for excommunication, because, forsooth, he begrudges one-seventh of his time to the Lord. Of all the Commandments the fourth is, I think, the hardest for the poor natives to keep, for undoubtedly to make a living in this crowded land necessitates a watchful and ceaseless economy that more favored nations know nothing of.

5. *A man of experience.*—Here is one who received baptism a year ago. Previously he had successively figured as threatre-actor, Tauist priest, and quack doctor. Now, as Christian, I hope he will prove a greater success than ever before. Yet I am not entirely free from doubt. A sentence in one of my Chinese lessons conveys the information that those who always use flattering words are seldom upright men. Now this brother from the threatre, temple, and drug-room is, I am sorry to say, just one of that kind. Still, let us hope for the best.

6. *A hen-pecked husband.*—Strange discovery, is it not, in a land where woman is bought and sold and enslaved? This husband and wife are both members of the Church. The latter came in first. A strong character she is, and can utter more words in ten minutes than her husband can in an hour. And she can learn more "doctrine" in that time than he can in a day. She "rules the roost," and it is well she does, else the roost would not be ruled at all. The natives say that God's goodness is manifested in such marriages. The man being incapable of making a living, God provides him with a wife who more than makes up all deficiencies. But it is funny to see how this man depends on the "weaker vessel." When reciting to me the other day the Scripture story of Jacob's life, his eyes were steadily fixed on her face, wistfully and timidly—wistfully, because needing aid; timidly, because dreading her ridicule, which she is very ready with when he blunders. They are both, I trust, true believers, and their only son, a deaf mute, travels the narrow road with them.

7. *One of the weak things which confound the mighty.*—An odd composite is the young man Han Yung Sêng. Lacking in some respects he seems to fully make it up in others. There is certainly a mental defect somewhere, and yet he acquires book-learning with amazing facility. His equals among the natives in familiarity with the New Testament are few, and in giving an analysis of the Book of Romans, for example, he is not surpassed by our theological students who have enjoyed many years of training in the Tungchow College. Moreover, he appears to have a real love for the Saviour and His truth. For religion's sake he has for some years exiled himself from home, where so far as wealth goes he would have been much better off than the average Chinaman. His father and uncles, however, persecuted him, and he preferred poverty and Christ to comfort and luxury. The native Christians evidently regard him as "a little queer," and a smile sometimes passes round the circle when his name is mentioned; yet I would not be surprised in the great future to find him occupying a higher seat in heaven than the majority of his more gifted fellows.

DIFFICULTIES—CALL FOR PRAYER.

BY REV. D. C. McCOY.

I HAVE long thought of writing for the home churches some word in regard to the *difficulties* that beset our work. Doubtless many in the Church at home know much about these, but I fear the great body of believers know them only in a general way—do not realize their full power, and so do not realize, as they should, how *very—how entirely*—dependent we are upon God's arm for success. If they more clearly saw these difficulties, they would, I think, see more clearly *why* the work must be God's and not man's. They would thus see the *need* of prayer and would be more frequently found at the Mercy-seat.

Our work is so great and so difficult that we, for our own part, are quite convinced we can do *nothing* unless the arm of the ALMIGHTY be outstretched in our behalf. May I venture to refer to some of these difficulties and ask that mention be made of them daily before the Lord in prayer?

Some of these are common to both fields—home and foreign. *Wherever* we work—at home or abroad—we meet *the native depravity*

of the human heart. What an original, subtle, and persistent enmity it is! Only a change so mighty and superhuman as to be called "the new birth," can remove it; a regeneration that can be wrought alone by the transforming power of the Holy Spirit. But, in this land, it often seems to me that this enmity is reinforced, is strengthened a hundred-fold, by *the bad conditions of life* that are the heritage of centuries of sin. Then there are *outward hinderances* that seem almost as strong as native depravity itself. Think of the great and compact mass of *customs, institutions and philosophies* that are sacred to the nation by centuries of use, fostering national pride and scorning intrusion.

Then there are gigantic *social vices,* so enormous, so pernicious, as to corrupt society through and through, from lowest to highest strata. There are *national habits* whose tenacity is next to omnific, *and national traditions* whose powers can be broken by no human arm, forming, as they do, a *double band stronger than steel,* binding the people to their false systems with a strength that only a power from without them can enable them to break.

There is, too, the *pride of great names*—the pride of *one* great name, perhaps I should say; for in China one great name over-tops all others. Throughout China education is widely diffused. In no country is the schoolmaster more abroad. But who is it, and what is it that is taught? It is Confucius. *Confucius' thoughts* are familiar to every man in authority in this land; and it is *his character* that is reproduced in them all. In his life-time his influence was great. He had then three thousand disciples. But the momentum of his power has vastly increased since then. Hundreds of millions are his disciples now. For more than two thousand years he has been the undisputed teacher of this most populous land. Through all these centuries he has reigned supreme. Though uncrowned, he has been monarch all the same, and is to-day the power behind the throne. In many schoolrooms there is a tablet or inscription sacred to Confucius, and every pupil, on coming to school on the morning of the 1st and 15th of every month, is required to bow before it as an act of worship. Thus in China all who receive the slightest tincture of learning do so at the fountain of Confucius. They learn of him and do homage to him. Temples are erected to him in connection with all the colleges of the country. On the 1st and 15th of every month offerings of fruits and vegetables are set forth, accompained by the burning of incense. Besides this, twice a year in the middle of the spring and autumn, Confucius is worshipped with peculiar solemnity At the imperial college in the capital the superior is required to attend in

state and is in fact the principal performer. He kneels twice and bows his head six times to the earth, and then the presence of Confucius' spirit is invoked in these words:

> "Great art thou, O perfect Sage!
> Thy virtue is full; thy doctrine is complete.
> Among men there has not been thine equal.
> All Kings honor thee. Thy statutes and laws have come gloriously down.
> Thou art the pattern in this imperial school.
> Reverently have the sacrificial vessels been set out. Full of awe we sound our drums and bells."

I verily believe the staunchest foe which Christianity has yet met on any field, is the pride of this same great name. Until faith in *this* be broken, there will be found no place in the hearts of the people for JESUS—*name above every name.* Scarcely one of the disciples of Confucius has yet left him for Christ.

These are some of the difficulties that confront us, if we take into account alone what *man* can do. But shall I stop with these? What of the unseen powers of darkness under the leadership of Satan, father of lies and destroyer of souls from the beginning? The Bible places the very origin of sin at this arch-fiend's door. And this is the most reasonable account that has ever been given of it. "Sin is ante-human and extra-mundane. It exhibits a violence and reveals itself in methods of assault that argue its intrusion into the field of human history from spheres beyond the reach of any observation." It is best accounted for on the supposition of the real personality and agency of Satan. The Scriptures assure us that there *is* an invisible agency at work intent on the destruction of man. Paul speaks of "the rulers of darkness," and "of the prince of the power of the air," and bids us be on our guard against the wiles of the devil." He tells us that there are principalities and potentates, and rulers and spirits of wickedness, against which we must wrestle. These are not earthly magnates. They are stronger than any earthly foes. They belong to the order of celestial intelligences, and are the more to be dreaded on this account. Hence something more than human strength and earthly armour is required for the warfare we must wage with them. "Subtler forces than any we can measure, or even attack complicate the problem of the world's conversion and retard its achievement." Truly "no holiday task is ours when we talk of reducing the world to the obedience of Jesus Christ. That sums up the problem of all the ages."

Indeed ours is a great work. No greater ever enlisted the mind or heart of man. It is as difficult as it is great. Mighty forces are arrayed against us—so powerful that nothing can be accomplished in

this warfare without Divine help. It is a matchless enterprise in which the church is engaged. Giant forces are pitted against her—*giant* but not *almighty*. Need she despair? God is *almighty*, and God is on her side. God is *able* and God is *willing* to answer prayer!

NOTES ON THE FOOCHOW CONFERENCE.

BY REV. SPENCER LEWIS.

It was our privilege recently while returning from America to visit our Methodist Mission in Foochow. Having spent several years in our newest field, the West China, we wished very much to see this, our oldest China work. The mission was begun in 1847. Ten years passed before the baptism of the first convert. During that time eight missionaries had been sent out, of whom three had buried their wives, and one had gone home to die. What a trial to faith, those long years of weary waiting and apparently fruitless toil! Protestant communicants were but a handful in the whole empire. But from that patient sowing is already being reaped an abundant harvest.

Twenty years after the baptism of the first convert, Bishop Wiley, who had been a medical missionary there in the early days, organized the Foochow mission into a conference with six districts, each with a native presiding elder and a goodly number of native preachers. And now, after another decade has passed, let us make a note of the results. At the Annual Conference recently held in Foochow there came up from all parts of the work, some by a journey of many days, the little band of workers so lately rescued from heathenism. Again a bishop had come out from America to visit them. None had been there since Bishop Wiley came three years ago to die and be buried in their midst.

Even as at home, many of the preachers' wives came up with their husbands, and, with the misionary ladies, held a Woman's Conference simultaneously with the other. In the moral regeneration of China woman must have an important place.

With the systematic and businesslike way in which all the business of the conference was conducted we were greatly pleased. It was evident that there had been an important training in self-reliance, and a development of the feeling of responsibility. The

average Chinaman has a man-fearing spirit. He is sadly lacking in independence—*backbone*. But these preachers had evidently improved in those respects. This was well illustrated when it came to admitting men into conference. There were seven men on trial. The characters of these men had previously been considerd by the bishop, together with the presiding elders and missionaries, and it had been thought best that four of the seven should be discontinued. When the question came before the conference the presiding elders and others were not afraid to stand upon their feet and give their reasons why such action should be taken, and the Conference sustained them by a large majority. No crime was charged, simply a lack of fitness. The remaining three men were then called up and asked the disciplinary questions, after which inquiry was made as to their standing in their examinations. The standing of two of them was low, and the Conference by a large majority refused to elect them. So four men were out of the race altogether, two were left on trial with opportunity to do better another time, and only one of the seven succeeded in getting into the Conference. If this is the way the native preachers guard the door of the Conference it will be nearly as difficult to get in as for a rich man to get into the kingdom of heaven. Surely strait is the gate and narrow is the way into the Foochow Conference. This conservative spirit promises well for the future of our work in this land. The religion of Jesus Christ, which the Chinese are accustomed to regard as an exotic, is already becoming naturalized in the soil of China. The native Christians are beginning to realize that the church is *theirs* and not an exclusively foreign institution.

On Sabbath morning Bishop Warren ordained 19 deacons and 21 elders. This large number was due to the fact that there had been none ordained for four years. There are now 53 native members of Conference and 107 local preachers. May we not hope that these are but the vanguard of the host which shall carry the glad tidings to the remotest parts of this vast empire. Not all these are holy men or powerful preachers, but many of them are, and when we consider the pit from which they were digged, our hearts are made to rejoice at what God hath already wrought, and we are filled with hope and inspiration for the future.

This year, for the first time, a native preacher, Sia Sek-ong, was elected to represent them in the General Conference to convene in New York next May.

Mr. T. Ahok, who gave $10,000 to found the Foochow Anglo-Chinese College, was also elected as lay delegate to the same Conference. The sermons and address of Bishop Warren were a source of

great blessing and edification, and his lecture on the "Forces in a Sunbeam" was very well received.

The statistics of the Conference show an encouraging increase in many lines. The number of members is 2,214, which is an increase of 182 after deducting 57 deaths and 56 expulsions. The number of probationers is 1,188, which is an increase of 179. Total net gain of members and probationers for the year 361, or about 12 per cent. Collected for missions $350.74, which is an increase of $69.42, or about 25 per cent. Total collected for all purposes $2659.94, which is an increase for the year of $509.49, or nearly 24 per cent. The Anglo-Chinese College has 60 students, the Theological School 21, the High School about 20, and the Girls School 43. A college dormitory to accommodate 70 students is in course of erection, and is expected to be completed by March 1st.

GOING TO CLEAR COOL HILL TEMPLE

BY MRS. CHARLES LEAMAN.

DEAR CHILDREN,

I live in the great city of Nanking, in far-away China, where the people as yet know but little about God or the Saviour who died for hem. The other evening I went out into the country for a walk and I met a great many people coming from a beautiful hill called the "*Clear Cool*" hill. On this hill is an old temple and in that temple is the "god of hell"—oh! what a terrible word! I can hardly bear to write it, but yet it is far more terrible to think of all these crowds of people going there to worship that dumb idol, thinking he has power to keep them out of that wicked place, or rather to get them out when they are in it. But I am not going to tell you of this ugly old idol, but of a poor man I met. He was going to the temple, and did not look at us, but seemed to be intent on what he was doing. And what was he doing? He took three steps and then he knelt down and hit his head on the ground, and so on every three steps he knelt down and hit his head on the ground, and this he had been doing ever since he left his own door, and he would do it until he reached the temple on the hill, which was yet a mile and a half away, and there he would burn incense and worship before that dumb idol. Well, why did he do this? He had made a vow some time ago when some of his family were very ill. He said to the idol—"If you will make my

friend well I will for three years go to the Clear Cool hill and every three steps I will kneel and bow my head to the earth." The friend got well, so the man was making good his vow. If he had taken *one step* and then knelt down and hit his head on the ground, *going once* would do, but as he only knelt *every three* steps he must go once every year for three years. A woman went a few days before. She was a very rich lady and had eight servants with her. She had little bits of bound feet not much larger than your two year old baby sister, but at *every step* she knelt down in her beautiful silken robes and struck her head on the ground, and this she did for two miles. She had to rest many times before she reached the top of the beautiful hill. And why did she do it? Her mother almost died last winter and so she vowed before the idol as the man did, "That she would go to the Clear Cool hill and worship, and that she would kneel and bow her head to the earth every step of the way." Oh! dear children, do you not want to come and help us tell this poor people about the Great Physician who heals both body and soul? You are happy in your homes because you know that a living Heavenly Father watches over you and takes care of you, and if your loved ones are sick you ask Him to make them well, and you know that He will *always do what is best.* Then think of this poor people who know not where to go when in sorrow and distress. Never forget the poor heathen bowing down to their dumb idols of wood and stone.

Your far-away friend,

LUCY A. LEAMAN.

FAITHFUL CHRISTIANS AND MARTYRS.

THE REV. J. L. NEVIUS, D.D., closes a series of articles on *Methods of Mission Work* with the following remarks:—"Pastors left without charge by the union of churches might be employed, if they have the requisite gifts, as evangelists, either in opening new fields not yet occupied, or in superintending weak and scattered companies of Christians who are under the immediate instruction of leaders or elders. Such evangelists, if thoroughly proved and tried, might be supported wholly by the mission; or wholly by the native churches; or by the two conjointly. Others specially suited for the purpose might supply the helpers and attendants required by the new plan as well as the old. These would be connected with, and under the direction of, the

Missionary, giving him needed assistance in receiving, entertaining, and instructing guests; in itinerating tours; and in the care and oversight of enquirers and new stations.

"Others unfitted by age or incapacity for active service might be retired on a pension, and left to do what they can by voluntary labour as private Christians. Assistance might be given to others for two or three years in acquiring some trade or profession. One of the older missionaries in China much interested in this question has suggested the plan of furnishing to suitable men three years of theoretical and practical instruction in the science of medicine, thus putting within their reach a useful and honourable means of livelihood, and leaving them to themselves.

"By some such means as this, men of the right stamp might have their influence for good greatly enhanced.....I believe a great deal has been accomplished in every department of missionary work in China. The literary outcome of the past forty years is alone, and by itself, a rich legacy to the missionaries and native Christians of the present, and gives them a vantage ground in undertaking future labour which it is difficult to overestimate. The ratio of increase in the number of converts, and the evidence of growth and development in native churches, are also full of encouragement. While we must record many cases of coldness and defection, we remember that such cases have characterized the history and progress of the church to a greater or less extent in every age. On the other hand we rejoice in being able to point to many who give undoubted evidence of being God's chosen ones, while there are others whose names are already enrolled among the noble army of martyrs. It has been my privilege to know many Christian men and Christian women in China, whose godly lives and peaceful deaths have been an inspiration to me, and made me, I trust, a better man and a more earnest worker. I count among my nearest and most honoured Christian friends, not a few who are now bearing faithful testimony to the truth in the midst of opposition, and manifold trials, such as Christians in Western lands can only imperfectly appreciate."

THE EVENTFUL HISTORY OF TWO MEN.

Two years ago the writer attended a meeting of the Presbytery of Shanghai, held in the city of Nanking, and wrote of it as follows:—

"As I sat there looking up to the Moderator and Temporary Clerk (both natives), I thought of the strange providence that had watched over these two men. Nearly a quarter of a century ago, when small boys, one of them fled before the rebels from near this place. With his widowed and dying mother he reached Shanghai, sick and famishing. The Rev. Dr. Mills, now of Tungchow, was God's instrument in saving him from death. The other, the Moderator, was carried off by the rebels from a place nearer Chinkiang. He was rescued by the foreigners who helped put down the rebellion, and the late Charles Schmidt took him to Shanghai. Side by side they studied in the Shanghai boys' boarding school, and side by side, under the care of the Rev. Dr. Nevius, they studied for the ministry. During the many years since they were ordained they have struck many a successful blow for the Master. Now they have come back to that region which they left under such trying circumstances when little boys, and to-day our Presbytery holds its first meeting in this grand old Southern Capital, and these boys, now men in middle life, by the free votes of the members of the Presbytery, have been made Temporary Clerk and Moderator.

"As I think of the thousands around them, in those terrible days, who perished at the hands of violence, from fatigue, sickness and starvation, from the very depths of my heart I praise God for the providence that has so signally and mercifully watched over these two men."

TWO OTHERS UNDER THE CARE OF THE PRESBYTERY.

"Two other men, though out of the boarding school nearly a dozen years, had not been able to shake off the conviction that God had called them to preach the Gospel. They came, asking to be taken under the care of the Presbytery, as students for the ministry. Their examination as to personal piety, call to the ministry and motives in seeking it, has been searching and entirely satisfactory. They have been received as students for the ministry, and members of Presbytery appointed to give them instruction in theology, church history, exegesis, etc."

At the close of the first year they came before Presbytery and passed a very satisfactory examination in these branches, and new subjects were assigned them. But they have been obliged to work to support themselves and families, and to give up their studies. This is the more to be regretted when we consider that the small sum of ten or twelve dollars per month would have supported one of these men, enabling him to preach daily in a street chapel and at the same time pursue his studies. They are both good speakers—one of them ranking among the very best.

MARQUIS TSENG.

A GOVERNOR-GENERAL.

DEAR CHILDREN:—

You all know what a governor is—such as the governor of any of our States. We have one such in this city, but instead of ruling one state he rules three states and their three governors, which contain as many people as the whole of the United States. In China he is a very great man. He belongs to one of the most noted and influential families in the country, and in this office which he now holds, has great power. Only a few days ago he had a number of men taken outside of the city gate and their heads chopped off, for robbing the trinkets and clothes from the grave of his daughter who had recently

died. You say, what a great man he must be, almost as great there as our President is here; but then you ask, is he not cruel to have men's heads cut off in that way? Yes, we would call him cruel, I am sure you all would, for doing such a thing, but then you know he is a heathen and he sins against God in more ways and more terribly than that, in being a very great idolater. He is very old and has very great influence, and he uses his high position and his money and all he has got, not only to worship idols himself, but to promote it among his people. He is now fitting up a great temple near where he now lives and rules these three states. It will be very large, and already there are hundreds—may be several thousand—little gods in it about the size of your small dolls, sitting up like a tailor on his bench all round the room on shelves. It is intended to add to these until he has specimens of all the idols in India and China, just as if you should get up specimens of all the dolls in England and the United States and set them up in your play-house. But these are gathered not for play, but to worship, and so he and all his people go in before them and light candles and burn incense, and getting down on their knees they strike their heads on the floor before the idols, and this, if they say anything or not, is called worshipping the idol, and so they expect to please all these thousands of gods and get from them riches and prosperity for themselves and their families. Now, you say, could such a great man be so wicked? Yes, it is very wicked not only to do so himself but to make so many of his poor ignorant people that he rules so sin against God. But then, although he is so great a man and has so much power and belongs to the best family in China, yet he is as ignorant as the poor people he rules, and much more ignorant than any of you who will read this, for I am sure none of you would worship your little dolls when you all have a living Saviour like Jesus who loves you more than your mothers, even if you are naughty sometimes. But this Governor-General, for that is what he is called, not only worships and serves idols but he knows nothing of God, or Jesus, or what a great country God has given you to live in, nor how nicely you are all dressed every Sabbath day and worship in His beautiful house.

Only last week there was an eclipse of the sun. Now if any of you are so little as not to know what that is you can soon learn it from your teacher or mother. But this, one of the greatest and oldest men in China, like almost all the people, has not heard yet, or if he has, does not believe, and so on that day of the eclipse he gathered in his yard a lot of priests, of which the country is full, to beat drums and tin cans, and go through various idolatrous and worse than useless exercises,

to do,—what do you think? Why to scare away the calamity that was going to happen to the sun and save it from being extinguished by the great dragon eating it up. The moon was from noon till about three o'clock passing the sun, and covered us with a pale light; but it was not extinguished, and in five or six hours it was around again waking you up to begin the day we here had just finished. For this I am sure none of you will thank the Governor-General for his idolatrous service, but will only pity and pray for him that he and all his people may be delivered from so great ignorance and thick darkness.

This old man, for he is now over eighty and must soon die, has a very noted nephew who has been Minister to England, France and Russia for eight years. He has just returned a year or more from his mission. He was known there and in America by the name of Marquis Tseng. While in England he had a boy born, who on his return was six or seven years old. He could talk English like any of you, was a very nice little boy, and the Marquis and all the family were very proud of him. But after their return some time to their home country this little boy took sick and died. Now how do you think he was buried? Just like any little heathen boy. They burned paper and performed the idolatrous services over his grave just as if he had not been born in a Christian land, or could not talk English, or could not be polite and nice like any little boy raised in a Christian land. So you see how hard it is to have these people come out from their idolatry and sin and believe in and confess Jesus before men. This great Marquis, whose father was well known to Western people, and who had lived and talked to the noble and great of the earth, even the Queen of England, for eight years, who had heard and seen all that Jesus had done for England and France and Russia, who could talk English and has heard in his own and other tongues a great deal about Jesus, yet this little boy born and raised in England, lived, died and was buried as a heathen, not knowing of Jesus or how he loved little children and took them up in His arms and blessed them.

Now I trust you will see from this how we can be in this world and among men very great, and rule a great many people, be very rich and powerful, and see and hear a great deal, yet if we do not know of God and His Son Jesus Christ our Saviour, it is worth nothing, we will yet die in our sins. And again I trust you will think of and pray for and do all you can for the few Chinamen you see around your home, and all the millions here, who from the greatest to the least are without God or Jesus or hope in this world or the

next, and that in this way you may show that you are the friends of and laborers with Jesus, and though not great among the nobility of this world, you are great and noble Christian men and women.

Your True Friend,

CHAS. LEAMAN.

THE CHINA INLAND MISSION.

REV. JOHN W. STEVENSON, *Deputy Director.*

CONSIDERABLE progress has been made in the work of the China Inland Mission in China during the year that is now drawing to a close (1887). In the Province of Shan-si we have had the greatest success. In April alone over 200 persons were baptised, besides a large number of enquirers deeply interested. The work has been carried on in that province largely by native agency. The Lord has raised up some remarkable native preachers, men of great force of character and singular devotion to the Lord Jesus Christ. Opium smoking is very prevalent in the north, and the native Christians have found that the most effective way of influencing their fellow-countrymen for good was the establishment of opium refuges, with a distinctly Christian end in view. Heathen entering those opium refuges to be cured of the evil habit are required to put aside idolatry and pray to the true God. While in the refuge, men are detailed to pray with them, teach hymns, verses of Scripture, and lead them on to know and trust the Saviour. One feature of the work is the simple faith exhibited by the natives, so that when a person becomes very ill, beyond the power of human aid or remedies, certain of the brethren are not afraid to pray over the sick with the laying on of hands. God has very distinctly given proof that He is with these brethren, and the heathen have seen over and over again that God is a God who hears and answers prayer. These opium refuges are for the most part self-supporting and I know of no method more effective to reach an opium-smoking community than these Christian opium refuges. Considerable progress has also been effected in another direction, that is in the development of woman's work in China. In that province of Shan-si we have now three *distinct* stations with two foreign ladies in each. Of course they have native Christians with them, both men and women, and so far this work has given us great encouragement. One Norwegian sister living for five months in a village with the natives *alone* sends us most interesting accounts of the

work of God there. Another Norwegian sister living in a city tells of men and women throwing away their idols and turning to the worship and service of the true God. The experience of this year in this direction encourages us to adopt this method more largely in the interior of China—that is, of sending single ladies in twos or threes into cities without any other European.

In another province, that of Kiang-si, we have also three cities in the interior *similarly occupied*, also with the very happiest results. This may be called the Zenana work of China, and as woman's work is developed so largely in other countries we believe it is destined to develop also in this great Empire. Here is a field surely large enough for a multitude of consecrated ladies to serve the Lord in!

This has been an eventful year for the province of Ho-nan. The Yellow River has broken its bank, causing great distress; thousands and tens of thousands of people must perish through that great calamity, and it is awful to contemplate the condition of things there this winter. It has been for us, as a mission, too, a most eventful year. We have laboured in that province, more or less, for ten or eleven years. We have done a great deal of itinerant work, but this year nine men were baptised and a Christian Church organised for the *first time in the province.* We have two centres—two very important towns, centres of trade and population. We have about half a dozen missionaries either labouring in, or designated for, the province.

In Shen-si there has been also development in the consolidation of the Church. At Han-chung Fu, where we have a flourishing work, the natives are now taking *entire charge* of the services. They do not get the large crowds that used to come when the foreigners were preaching, but we have every reason to believe that this is a move in the right direction and promises a good deal for the development of the native Church there.

In the province of Kan-suh, in the north-west, things are moving. We occupy there four important centres. I hope before the close of another year to have other cities opened to the permanent residence of foreign missionaries. We have been rejoiced to hear of baptisms at the capital, *Lan-chau*, and also at T'sin-chau.

Coming to the great province of Sï-ch'uan, there has been decided improvement there. We have re-occupied Chung-king, the scene of the great riot of last year. We find the people now much more friendly than they were before that event. A new centre, Pao-ning Fu, has been opened, and settled work begun. Pao-ning is in the north-east of the province. For this part *alone* eight of our missionaries are designated, and the most of them are working there now.

Placeholder

Placeholder

are four of us. The boat is covered over with matting for about twenty feet, leaving a few feet at prow and stern for the boatmen, of whom there are three. There are two partitions running across the boat two feet apart, each of them about 2½ feet in height, and before starting the boatmen laid in twelve deal boards which we place across these partitions, making a sort of table on which to take meals and write, as I am doing now, and also to place *pu-kais* on at night for sleeping—the latter, of course, we have to fold up in the morning.

We have a servant with us who does the buying and cooks in the front of the boat, so we are quite comfortable. Sometimes we have a fowl or a piece of mutton or a duck; eggs and vegetables are plentiful—turnips, sweet potatoes, cabbage—besides which we have bread, rice, and honey, so that we are well fitted out for our journey. Just after starting last Saturday the rain commenced to fall, and it continued all day Sunday, Monday, Tuesday and Wednesday. The river rose foot after foot, the surrounding country was all flooded, and the current in the river rapidly increased. Our boatmen would not start till this afternoon (Friday) at 2.30, the reason being that the rocks in the rapids would be covered and the boat liable to strike at any moment. We, however, had a very nice run of 60 *li* this afternoon on a swift current and in a broad stream, over many rapids which would have given us trouble at lower water, and at 5.30 sighted this city of Yang-hien where we stop the night. Our course has been east all the afternoon, with the mountains we lately crossed running down parallel to the river on the north. I have been on shore with Mr. Taylor this evening into the city, and find it a pretty large and I should think busy—certainly populous—place.

Saturday, September 25th. To-day we ran down the river about 90 *li* to the entrance of the Huang-kin sha-lung (yellow gold sand gorge) which is 90 *li* in length and in which there are many and dangerous rapids. Although it was only 11.30 a.m. the boatmen would not go any further, the river being too high to proceed safely through the rapids. It is a little trying, as Sunday (to-morrow) is a *dies non*. We stay at Yoh-sheo, and there are only a few cottages about. During the day we passed cormorant fishing; and a straw stack built around the trunk of a tree six feet from the ground, to preserve it in flood times.

Sunday, 26th. Day of rest. Our boat is moored in a very pretty spot among the hills where the river "bellies out" and forms what looks like a lake bosomed among the hills and shut in at either end. We spend a very quiet day, Mr. Taylor taking English service in the evening, his subject being the first chapter of Job. During the

evening a great row is caused by some men from a temple demanding four or five hundred cash as a "voluntary" offering! Our boatmen are rather nervous about the rapids.

Monday 27th. We start off this morning at six o'clock, rain falling, and enter the gorge; the ranges of hills come right down to the waters' edge and lock hands together, leaving the Han only a narrow passage to force its waters through, and there being, owing to the flood, a great head of water, we fly rapidly along.

We are soon into a rapid and the river hurling its waters at the strong barrier in its bed makes them boil and foam and eddy and roar. Our chief boatman stands at the head of the boat with a "sweep" to steer, for now the helm is of very little use in the rushing of the water. Into the tumult we fly—from side to side sways our little boat, and the waves dash furiously around us. It is quite an exciting moment, and we pray that the boatman may not lose his head. In another minute or two we are through the boiling current, and into a calm piece of water again, only to be succeeded by rapid after rapid, till we are out of the Huang-king sha-lung, through which the river makes its tortuous way, the beautiful hills on either side being mostly wooded from base to summit.

After passing through the gorge the hills recede from the river's bank but are never very far off from us. This makes our journey down the Han very delightful. I remember reading an account by Piassetsky just before leaving home of his journey *up* this river, when one of his boats was completely wrecked in one of the rapids, and silver and everything else went to the bottom. We are very thankful that we have as yet been preserved. This river is a series of rapids from Han-cheng to Fan-cheng, I understand, but none so dangerous as these we have come through to-day.

FRIENDLY WORDS.

Dr. Atterbury writes of *Work in China*:—"I shall of course try to do my little in case the project is floated, to help it along.

The Rev. Dr. Nevius says:—"I would gladly write a letter for the forthcoming number of the publication but have no time to do so at present."

The Ven. Archdeacon Moule writes:—"If your enterprise is of God it is *sure* to prosper."

Mrs. A. P. Lowrie writes:—"I think it is stimulating and helpful to hear what is being done by others. I daily meet events that, could they put themselves on paper, would be thrilling at home and do well to stir the hearts in behalf of China."

Dr. Taylor writes:—"Being still merely in the student stage of my missionary life, of my own work I could write little of general interest; when my first apprenticeship is over, if you are still kind enough to care for anything from me, I shall be glad to make an effort in that direction."

Rev. Dr. Graves says:—"I hope the projected Magazine will prove a success. Thank you for offering me a place as one of the editors. My early return to America renders it impossible for me to accept your offer. When I return, if in God's providence I am permitted to do so, I shall be happy to help you in any way that my duties may permit.

The Rev. Dr. Mateer writes:—"The only letters I write home that would be quite suitable for such a Magazine are letters to Sabbath Schools. I have usually written *one* each year, sending copies to some thirty or forty Sabbath Schools which are specially interested in Tungchow."

Rev. G. Reid writes:—"If you start such a magazine I will be glad now and then to contribute and also to subscribe."

Rev. Dr. Hunter Corbett writes:—"I rejoice in every effort to help the work both in China and in home lands, and would gladly do what little I may be able to aid this new enterprise."

ONE of our leading lawyers has recently visited most of the Mission work in Shanghai and furnished for the morning paper an account of what he saw.

The editor says:—"Very few know how widespread the facilities for education had become, or that the Chinese had availed themselves of them in anything like the numbers which we present to our readers to-day. The work has been gone about very quietly, and its success must be satisfactory to those engaged in it.

"The education which the boys obtain fits them for many occupations, and so highly are their advantages appreciatad that there is a constant and large demand from the officials for youths that are attending school here. The immense advance which the Empress made this year by authorizing the introduction of mathematics and other western sciences into the competitive civil examinations, must lead to an increased demand for

education in schools conducted by foreigners.

"We understand that the examination papers on scientific subjects are forwarded from all parts of the Empire to the College at Pekin, of which the Rev. Dr. Martin is president."

THE Rev. H. C. Du Bose, author of *The Dragon, Image and Demon*, writing in *The Recorder*, alludes to the fact that scientific studies are beginning to be introduced in the Chinese examinations. It seems, however, that very few presented themselves for examination. He says, "There is a great awakening among the literati, a generally expressed desire to study these branches, and after the next triennial examinations we can safely predict a "Scientific boom."

A NEW DEPARTURE.

THE China Inland Mission has for many years sought as far as possible to send out only unmarried Missionaries. They are expected to spend two years studying the language before marriage.

About a year ago the Mission established at Nganking, on the Yangtse, a Training Home for the young men, where they spend at least six months under the instruction of the Rev. F. W. Baller, who is in charge of this institution. At the expiration of that short time some have been able to speak in Chinese with considerable fluency.

At Yangchow there is another Training Home for young women under the care of Miss Murray. There are about twenty persons in each of these Institutions.

THE Misses MacIntosh and Tapscott have returned from their station in Füh Shan, fourteen days journey from Shanghai. In that city in the distant province of Kiangse they have lived, one about two and the other three years, seldom seeing another European person. They live in the family of the native pastor. In the city and surrounding country there are more than fifty church members. In July seventeen out of thirty-three applicants were received; some of them had been under instruction for two years.

They come for worship on Sunday and spend the day—women walking four or five miles and men ten. The pastor meets the men, Miss MacIntosh the women, and Miss Tapscott the children. A large number of the unconverted attend these meetings in the afternoon.

These young ladies spend much of their time visiting the Christians in the villages and country, taking a meal here and sleeping there as invited, holding meetings in the evenings. They say they are very happy and enjoy their work. Miss Tapscott's severe illness is one cause of their visit to Shanghai.

WE are glad to learn that the call of the World's Woman's Temperance Union for a week of prayer was warmly responded to in many places. A lady in Chinkiang who has charge of a boarding school writes:—"As the children are quite too young to do very much more than learn what the week of prayer meant, the time was given up largely to teaching them the history, growth, and present condition of

the W. C. T. U. Badges of white ribbon were worn and each one was able to tell the significance of the one she wore. The pledge was read and explained by each. The places Mrs. Leavitt visited in her tour round the world were pointed out. Miss Willard was made known to them and then the means used to compass the end sought for were touched upon, also the petition which was to be presented to the ruling heads of the nations, &c. At the regular weekly prayer meeting the native pastor took it as his subject, and lastly the Rev. Mr. Longdon preached on opium smoking and wine drinking on Sunday."

In Shanghai, ladies' meetings for prayer were held during the week; on Saturday a general meeting for prayer, held in the lecture room of Union Church, was largely attended, and on Sunday evening a number gathered in the hall of the Y. M. C. A. for prayer and to listen to a stirring address from Rev. Mr. Reid of the Methodist Mission. The subject was also alluded to in several of the regular services.

It is hoped great blessing may result from this week of united prayer, and an impetus given to the work all over the world.

One of the most remarkable things about the Chinese is their comparative peaceableness—superlative peaceableness as one has called it, This condition of things is the more remarkable when we consider the crowded condition of the population. We have never seen two Chinese on the verge of a fight and the bystanders urging them on. The density of population and tangled community of interests do indeed lead to constant quarrels and disputes of all degrees of violence, low language and high words. But no fight ensues; instantly some of the friends appear on the scene and drag away the would-be combatants, who meekly submit to the good advice poured into their ears by the friendly peace-makers. Even in his fury the Chinese recognizes the desirableness of peace in the abstract. Of all the Asiatics the Chinese are probably the most easily governed, and though there are other forms of civilization, in many respects superior, it may be there is none better entitled to claim the benediction once pronounced upon the peace-makers.

We have seen a letter from Rev. Dr. Martin to Mr. Crossette from which we are permitted to make the following extract:—

"The time has come for doing something for the deaf mutes of China as well as for the blind. Our Lord gave proof of his divine mission by opening the eyes of the blind and unsealing the ears of the deaf.

"In working for these two neglected classes as no heathen religion has ever done, Christianity follows in the footsteps of its author; and the proof it thus gives of divine compassion cannot fail to bring those who see and hear to acknowledge its claims.

"At present your special effort is directed to the relief of the deaf and dumb. In their present condition they are not so well off as the blind, who have a monopoly of for

tune telling, who practice music and who are respected for their supposed profession of an inward light. The deaf have no special occupation, but learn readily any handicraft dependent on imitation. I have known one who was a good portrait painter, and another who was a bricklayer. The former could read and write to a limited extent, but it is true here, as in other heathen lands, that no systematic effort has been made to reach the minds of the deaf. It remains for Christianity to do that and it will have in the eyes of the people the effect of a miracle."

The Rev. J. N. Hayes, at the Annual Meeting of the Ningpo Mission, said of Day Schools and Street Chapel preaching:—Though the pupils are taken from the schools and put to trades and elsewhere and the missionary may not meet them again, and though the preaching in street chapels to an ever changing audience may be compared to a farmer cultivating a new field every day in the year, yet the pupils and hearers carry the gospel where idolatory is taught and practiced and where the missionary may not go.

Showing something of this ramification and how already the work overlaps:—A man who joined the Church in Soochow during the year, returned to Shanghai and giving his old mother all the instruction he could took her to the Second Presbyterian Church, which she has since joined, witnessing a good profession of her faith in Christ. She is old and cannot read a word, but has a clear view of her lost estate out of Christ and of Jesus as her Saviour. A man in Ningpo who had found the Saviour paid his mother's board that she might be under Christian instruction connected with a Woman's Training School.

Miss Stewart in *Helping Hands*, writes from Ningpo, China:—"We do need more Bible-women, for if China is to be evangelized, it must be by the natives. I often wish I was a Chinese woman when it comes to talking 'the doctrine.' It is so natural for the woman to say, 'Oh! she is a foreigner and that a foreign religion, why need we pay any attention to it? of course they have their gods and we have ours.' But when one of their own number tells what the true God has done for her, the effect is different. After our meeting at the South Gate, Wednesday, one of the women and I went to make some visits in heathen homes. As she went along the street a man asked her, 'Are you paid for going and talking the doctrine?' 'No,' was the answer, and I was thankful that she was not a Bible-woman."

The annual meeting of the Southern Presbyterian Mission was commenced at Hangchow, October 6th. There were present six male missionaries and all the ladies of the mission except two. The reports for the year showed great reason for encouragement in some parts of the field. The present condition and future prospects of the Hangchow station are especially hopeful. A new station was reported as opened at Ts'ing-kiang-p'u which

will be occupied at once by two families. Two male and one lady missionary have been added to the foreign force, so that the mission is now stronger than at any previous period of its history. The present number of native communicants is about 75.

Rev. A. R. Pearson says that the Methodist New Connexion Missonary Society has men ready to join their only foreign missionary work, which is located in China, but a lack of means prevents their being sent. Had we the ear of those friends, we would advise that they send the men forth, if evidently called of the Lord, and trust assuredly that He who gave the call to personal labor, would also move those who have the means to meet the case. This is one of the lessons that may be learned from the modern history of missions.—*Chinese Recorder.*

In accordance with resolutions passed at the last meeting of the Presbytery of Shanghai, the Rev. J. N. B. Smith, Stated Clerk, has issued a call for a Convention to be held in Chefoo the first Thursday in August, 1888, to be composed of delegates, native and foreign, from all the Presbyteries and Missions in China, "holding to the Reformed doctrine and Presbyterian polity." The Presbytery appointed as delegates Rev. J. N. B. Smith with two native ministers, and Rev. J. N. Hayes with a native minister as alternates.

At the annual meeting of the Methodist Episcopal Mission in Pekin, reports were most encouraging—nearly 300 were added during the year, being the largest number in one year since the commencement of the mission in that district. There is also a growing desire amongst the members to become possessed of a Bible—*this is certainly healthy.—Chinese Recorder.*

The Rev. C. R. Hager writes to *The Recorder*:—"During the typhoon on the 17th of September much damage was done and some two hundred lives were lost."

The China Inland Mission has paid in advance the passage money for eighty of the hundred new missionaries they have been praying for, and ere this reaches the reader the last of the one hundred new missionaries will probably have landed in China.

Rev. H. G. Underwood writes from Seoul, Dec. 19th, 1887:—"Work is going along finely here. We are having our difficulties but we hope to get over them. We have an organized native church with 25 members and over a dozen more applicants for baptism in Seoul alone. From all sides come requests for instruction and baptism. I am tied down in Seoul at educational work, while if there were only some one here to help in that I could spend all my time at real Christian work. We are to have our first native Communion service next Sunday, Christmas day, and there will be several more baptisms at the same time. We are looking forward to the service with much interest and are praying for the descent of the spirit upon us all at that

them. Indeed the Lord has wrought wonders in this land, but what we see to-day is nothing to what we might have seen had there been more here to work. Is the Church asleep? Here we have 12 millions of people and to them all but two foreign missionaries in the whole land. Corea is to-day practically wide open to the Gospel, but the Church does not seem inclined to let her have it. My hands are more than full now. If we do not have help by the spring I must give up part and we must retrench.

"I wish I could wait to write you all about my trip. It would rejoice you much to hear how bright our prospects are, but I must close."

The Rev. R. E. Abbey, of Nanking, desires to commence a boys boarding school. He is convinced that if he is ever to have properly qualified helpers he must train them himself. He has from his day schools four applicants and ample accomodations. One hundred dollars salary for the teacher and thirty dollars for the support of each pupil is all that is required.

American newspapers report that $125,000 have been raised for Dr. Happer's new College.

Miss A. A. Seward writes:—I am definitely and permanently settled here in Tungchow with Dr. and Mrs. Neal, where I feel myself very happy and fortunate. The members of our mission are all quite well now save Mrs. Hayes, of Tungchow, who is not yet strong enough to sit up.

Did you ever feel *the joy of winning a soul for Christ?* If so, you will need no better argument for attempting to spread the knowledge of his name to every creature. I tell you there is no joy out of heaven which excels it,—the grasp of the hand of one who says, "By your means I was turned from darkness to light."—*Spurgeon.*

Dr. J. C. Thomson has lately returned from a trip in the country where he had been with his family and Miss Baird on trial. They evaded the officials and managed to do some work. He expresses his conviction that we can hope for no protection from the authorities.

A Native Christian in the Toongyang region, west of Ningpo, was persecuted and so beaten by a band of rowdies that he subsequently died.

The annual meeting of A.B.C.F.M. Mission, held from the 4th to the 9th in Foochow, was well attended and interesting; one feature of interest to the ordinary gatherings was added—a two days' women's meeting with good results

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The Rev. J. L. Whiting writes:—Miss Newton arrived safely in Peking November 12th, having had a cold rough boat ride up the Peiho river. Mrs. Lowrie met her in Tientsin. A week earlier they would have had fine weather.

The Rev. L. H. and Mrs. Murray have lately reached Peking. He returns to his work in connection with the Scotch Bible Society,

bringing his bride who is to devote her life to work among the blind.

The Rev. John Wherry, Mrs. Wherry, and their daughter Edith, have lately returned from the United States and gone back to Peking. Mr. and Mrs. Wherry leave their three sons at school in America.

Miss L. H. Boyd writes:—"I am very happily placed here with Dr. Coltman's family, and have been pleasantly welcomed by the mission. Have had a lesson in Chinese to-day."

The Revs. Messrs. Woods and Sydenstricker, of the Southern Presbyterian Mission, have recently opened a station at T'sing-kiang-p'u on the Grand Canal, north of Chinkiang.

Several day schools have been started in the region of Ningpo under the superintendence of native pastors, who are self-supporting except for $20 a year given by a friend.

In the death of Dr. and Mrs. Lord, of Ningpo, the American Baptist Union and the cause have sustained a great loss. These sudden deaths have pierced many hearts with sorrow.

It has been decided to change the date of the meeting of the Synod from the 18th August to the 13th September, the latter date being more favorable in every respect.

A new Presbyterian Church has been organized in Peking (the second). At its first communion five converts were received. The First church received five on the same day.

Dr. Kerr, writing September 20th, says:—"Mr. Fulton and myself were wrecked in Kwang-sai with loss of boat and nearly all our goods on board.

Foot-binding.—A small tract against foot binding, written by one of our most earnest and faithful native ministers, has recently been republished.

The Rev. Spencer Lewis, of the Methodist Episcopal Mission, whose article appears in this number, is on his way to join Mr. Cady in Chungking.

Dr. H. N. Allen, of the Presbyterian Mission in Corea, has lately left Japan as Secretary to the Corean Embassy to the United States.

We earnestly desire to publish Work in China monthly, and shall do so as soon as we have the means, still keeping the subscription at one dollar per annum.

Copies will be sent gratis to pastors and others who desire it, as far as we are able. One friend subscribes for twenty copies of the first number.

All drafts may be made payable to Rev. J. M. W. Farnham, D.D., *Shanghai, China.*

Please write name and address very plainly.

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To the Rev. J. M. W. Farnham, D.D.,

Shanghai, China.

Please send me copies of "**WORK IN CHINA**" *for 1888, addressed as below in payment for which I enclose* $_____*

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